



MORLACHIAN WOMAN. A MARRIED MORLACHIAN

THE WORLD

IN MINIATURE.

Myria and Dalmatia;

CONTAINING

A DESCRIPTION

OF THE MANNERS, CUSTOMS, HABITS, DRESS,

AND OTHER PECULIARITIES

Characteristic of their Inhabitants,

AND THOSE OF THE

Adjacent Countries;

ILLUSTRATED WITH

THIRTY-TWO COLOURED ENGRAVINGS.

VOL. II.

“ The proper study of mankind is man.”

POPE.

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ILLYRIA AND DALMATIA

In Miniature.

CONTINUATION OF THE MANNERS OF THE MORLACHIANS.

The ordinary employment of the Morlachians in early youth is the tending of flocks and herds among the woods and mountains. They spend their leisure hours in carving wood, for which they use no other instrument than a knife. Their performances resemble the rude figures of animals cut out of the

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soft woods by the shepherds of Swabia and Switzerland, which are bought up wholesale, and retailed at a low price all over the continent, as far as Paris itself. The young Morlachians also make goblets and whistles, adorned with basso relievos, of curious workmanship.

The usual diet of the Morlachians consists, of milk and various dishes prepared with it. They turn milk sour with vinegar, and thus obtain a very cooling beverage. Their favourite dish consists of cheese fried in butter. The cakes called *pogaccie*, which serve them for bread, are made of a mixture of the flour of millet, barley, maize, sorgo, (*holcus sorghum*, the large millet) and wheat, if they can procure it ; and they

are baked under the ashes. They consume a great quantity of culinary vegetables and roots, and are particularly fond of sourcrout. For roast meat, also, they have an extraordinary predilection, which, however, they find but few opportunities of gratifying, and they are passionately fond of garlic and shalots.

“ A Morlachian,” says M. Fortis, “ is betrayed, while at a distance, by the smell of his favourite food. I recollect to have somewhere read, that Stilpo, being reprovèd for having, contrary to the prohibition, entered the temple of Ceres after eating garlic, replied : Give me something better, and I will never taste garlic again.

“ It is very doubtful whether the

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Morlachians would subscribe to this condition, by which indeed they might possibly be no gainers. It is probable that the daily use of these vegetables corrects, in some measure, the bad quality of the water of the muddy reservoirs and sluggish streams, with which, in summer, the inhabitants of several districts are obliged to quench their thirst. They may also contribute to the preservation of the health and strength of these people, among whom are to be seen a great number of hearty and vigorous old men; and this effect I am tempted, in spite of Horace, to ascribe to garlic."

Who could suppose that the Morlachians were so indolent as to submit to

be dependant on foreigners for a production which they might so easily raise at home? such, however, is the fact; for they annually import garlic, to the amount of several thousand ducats, from Rimini and Ancona.

It would be difficult to fix precisely the advanced age attained by the Morlachians. Most of them are ignorant of the exact date of their birth, which, indeed, they would not give themselves any trouble to ascertain: and, as the same species of coquetry which at first causes them to diminish their age, induces them, when they have attained a certain period of life, to represent it as greater than it really is, we think it possible enough, that many who pretend to be

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one hundred years old, may not be in reality more than eighty. At any rate, there is not one of them who can boast, like Dando, the Illyrian, that he has lived five centuries.*

At the death of a Morlachian a certain number of female mourners according to the circumstances of his family, are hired to make the most dismal lamentations. A German traveller, on witnessing for the first time a ceremony of this kind, enquired the character of the deceased, whose loss seemed to excite such painful emotions. “Alas!” replied one of the hired howlers, “you cannot help seeing that he was a rich

* *Alexander Cornelius memorat, Dandonem Illyricum quinque centum vixisse annos.*
—Plin. vii. c. 48.

man, and that his heirs pay no regard to expense.”

The Morlachians, owing to the strength of their constitution, are scarcely ever attacked by more than one class of diseases. They are liable to inflammatory disorders, which are frequently induced by obstructed perspiration, after the violent exercise which they take in dancing. In these cases, most of the Morlachians, instead of applying to physicians, try to cure themselves. The first remedy to which they resort, is a copious dose of brandy, or they make with it a strong infusion of pepper or gunpowder, according to the severity or obstinacy of the complaint. They employ all possible means to produce an

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abundant perspiration. In winter they overload themselves with clothes, and in summer they lie upon their backs, exposed to the intense heat of the sun.

They cure obstructions by applying a large flat stone, made very hot, to the abdomen; and remove rheumatic pains by means of a heated stone wrapped in a wet cloth. To recover their appetite after a long fever, they swallow copious draughts of vinegar; and employ a reddish ochre for wounds and contusions. Their principal remedy, to which they resort in all disorders, is sugar; this they administer even to the dying, in order, as they say, to sweeten the bitterness of their last moments.

When a Morlachian, in spite of these expedients, sinks under the violence of his disorder, his whole family, together with the hired howlers already mentioned, make the house ring with their cries. The friends of the deceased go up to him, address him, and with the utmost gravity charge him with their commissions for the other world. When the time for the interment arrives, the corpse is covered with a white sheet, and carried to the church. As soon as it is deposited in the ground, the persons composing the procession return home with the minister; they then resume their prayers, and these are followed by a grand entertainment, at which most of

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the guests drown their reason in excessive intemperance.

Mourning is indicated among the men by suffering the beard to grow, and wearing a blue or violet-coloured cap. The women wrap the head in a blue or black handkerchief, and cover whatever is red in their apparel with small pieces of black stuff.

For the first year after the death of a Morlachian, the females of his family repair every holiday to pour forth their lamentations at his grave, which they strew with flowers and aromatic herbs. If any circumstance absolutely prevents the performance of this pious duty, they never fail to carry their excuses to the

deceased, and to account for their conduct as if he were capable of understanding them. They also ask him the most extraordinary questions concerning the other world. On these occasions they speak not in their natural tone of voice, but in a lamentable and drawling tone, like a schoolboy repeating his lesson.

The dress of the Morlachians is not uniform; hence the descriptions of Cassas, Fortis, and other travellers, are very different. The annexed plates will convey an idea of the dresses most commonly worn by them.

The man has a high cap of skin, called *holpak*; his hair hangs loose behind. The jacket and trowsers are

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white with blue trimmings (See the plate, Vol. I.) From a leather girdle hang a knife and a pouch containing tobacco. The socks, shaped like half boots, are of coarse white woollen stuff, embroidered round the top, and cut down a little at the sides. Even the married men, who are exempt from the service, never go abroad but in military accoutrements. A long shawl, bordered with fringe, is elegantly thrown over the left shoulder, and serves, upon occasion, to wrap them up completely.

The women cover the head with a white handkerchief, the two ends of which, falling down behind, are adorned with red and blue ribbons. Instead of this head-dress, those who live in the



A. M. DIEBLACHIAN WOODMAN.

Pubd. at R. Ackermann's, London, 1821

towns wear the *pasolat*, which is composed of white flowered stuff, enriched with gold or silver embroidery. The unmarried females have red caps decorated with pieces of money and shells, especially those vulgarly called *black-moors' teeth* (*cypera moneta*) which pass for money in some parts of India.

The Morlachian countrywomen, who are indefatigably laborious, sometimes make long journeys, carrying a very heavy burden on their heads, and a child fastened at their backs. This double load does not prevent them from spinning, either to beguile the way or for the profit they derive from it. The same practice prevails among the industrious villagers of Spain and Portugal.

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The Morlachians, as well the Catholics, as those professing the Greek ritual, have the most extraordinary notions of religion ; and unfortunately it is the interest of the clergy to encourage their errors. There is scarcely one of them who does not believe in the existence of ghosts, witchcraft, and vampires, or *rakodlak*, who are supposed to delight in sucking the blood of infants. At the death of one of these creatures, who are a terror to the whole adjacent country, they take care to cut his hamstrings, and to stick pins into every part of his body. This operation, as they say, prevents the return of the vampire among the living. It is not, however, so very astonishing, that the

reality of persons actuated by this horrible desire of blood should be credited, when it is known, that there are individuals who declare, in their last moments, that they feel themselves becoming *vakodlak*, and beseech their relatives to treat them when dead as if they knew them to belong to that abominable class.

The bravest Haiduck will run at the first sight of any object that he takes for a spectre or goblin. Their ardent imaginations, and naturally credulous minds, multiply such apparitions. They think it no disgrace to be subject to such terrors, excusing their cowardice with an Illyrian proverb, corresponding with this verse of Pindar's—"The fear

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of phantoms puts to flight the children of the gods." The women, more strongly addicted to superstition than the men, frequently carry it to such a length as to fancy themselves witches.

Things surpassing all belief are attributed to old witches. It is asserted, that they can dry up their neighbours' cows in order to make their own give the more milk. On this head Fortis relates a wonderful story of a rope-maker, who, when that traveller visited the country, affirmed upon oath, that it was strictly true. This man, according to his own account, had gone to bed in the same chamber with a young Morlachian. He was wide awake, and distinctly beheld two witches open the

young man's body and take out his heart for the purpose of roasting and eating it. The young man, on awaking, felt a vacancy in the place where his heart should have been. At this moment the spell was dissolved and the witches flew away, leaving the heart half roasted on the ashes. The rope-maker who had not yet stirred, because he was bewitched, now had the power to rise from his bed. He hastened to save the heart and thrust it down the throat of the young Morlachian, who instantly felt it return to its proper place. The good folks, observes Fortis, to whom the rope-maker relates this adventure, would never suspect that the only foundation for it was an intrigue.

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One of the women, as the rope-maker's father himself admitted, was quite young ; and a few glasses of wine probably constituted the charm employed by these impostors to deceive him in regard to what he saw or fancied that he saw.

There are wicked witches, called *ujestize*, who have no other employment than to do mischief, and benevolent ones, *bahornize*, who counteract their enchantments. These women, whose conduct is so opposite, nevertheless agree in one essential point, that is to join in making dupes. It would not be prudent to launch out in the presence of a *bahornize* against the frauds of the *ujestize*, since it would be equivalent to attacking the trade of the former. The less mis-

chief the less occasion to resort to enchantments to destroy its effect.

The priests of the Romish and Greek communion are at mortal enmity ; each of the two parties inventing and circulating a thousand scandalous stories against the other. The churches of both sects are equally poor ; the Roman Catholics alone pay some attention to cleanliness ; those of the schismatic Greeks are disgustingly filthy.

“ In a town of Morlachia,” says M. Fortis, “ I have seen a priest squatting in front of the church, listening to the confessions of women kneeling before him. This singular attitude proves the simplicity of the manners of this nation.

“ The Morlachians place unbounded

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confidence in their ministers, to whom they pay profound veneration and absolute obedience. These priests, after the example of the primitive church, frequently inflict public corporal chastisement on their penitents, administering without mercy several dozen strokes at a time.’’

I have already noticed the charms which the priests sell at a high price as a preservative from witchcraft. Upon these mystic billets, called *zapis*, is written the name of some saint. The Morlachians carry *zapis* sewed in their caps, and even fasten them to the horns of their cattle. Whenever the smallest success attends the use of *zapis*, the effect is universally ascribed to their

miraculous powers. The very Turks, influenced by example, purchase these charms, the exportation of which is a lucrative branch of trade to the unpolished priests of this country.

A miraculous quality is also attributed to various coins, either of the Lower Empire, or struck at Venice, in the middle ages, which are indiscriminately termed St. Helena's medals. The utmost veneration is also paid to the Hungarian coins, called *petizze*, on which is a representation of the Virgin. Such is the confidence placed, throughout all these parts, in the image of the Virgin Mary, that the Turks, in absolute violation of the precepts of the Koran, send valuable offerings to such

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of these images as have the character of working miracles, and even cause masses to be said before them. These very people who profess such extraordinary veneration for the mother of Christ, and who ought even, according to the doctrines of their own religion, to regard Jesus as a great prophet, are led by their blind fanaticism into another contradiction not less absurd. The usual salutation of the inhabitants of this coast, *Huaglian Issus*—Glory to Jesus!—fills them with a kind of horror; and they therefore substitute for it—*Huaglian Bog*—Glory to God!

THE CROATIANS, OR HORVATI.

This nation, which is descended from the Morlachians, was anciently called Croates, whence the denomination of Chrobates, given to it by the Greeks and Romans. At present it inhabits Upper Illyria, while the Morlachians occupy Lower, or the Little Illyria, of the ancients.

Modern Croatia is bounded on the north by Slavonia, on the west by the country of the Dolenzi and the northern Uscokes, on the south by the Liburnians and Morlachians, and on the east by European Turkey. This country is

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in general level from north to east, but mountainous towards the south. This diversity of soil produces a still greater difference in the character of the inhabitants. Those of the Bannat, who occupy the plains, bear very little resemblance to those of the Generalat, who dwell in the mountains.

The Croats in general, in their intercourse with each other, are good-natured, kind, and honest; but they treat as strangers all such of their neighbours as are not of the same cast with themselves, and regard almost all other nations as enemies. Supple and cringing, while they have any thing to fear, they treat with contempt, and even with contumely, those whom they have

no reason to dread. Their manners are extremely rude, and, owing to the barrenness of their soil, they are mostly very poor.

The Croats embraced christianity in the time of the emperor Heraclius : they have a great veneration for their religion, and a still greater for their priests. Dr. Hacquet relates, that on his arrival from Carniola, in a brig of twelve guns, being dressed in a dark blue jacket, after the fashion of the seamen of that country, the Croats, taking him for a priest on a pilgrimage, thronged from all quarters to the shore. knelt devoutly before him and asked his blessing. The Russian regimental chaplains dress somewhat in the same

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style; with their blue caftans and long beards; they differ but little in appearance from common servants or peasants, for whom, indeed, they might easily be mistaken.

As this is an entirely military nation, it is not so much addicted to superstition as some others that we have noticed. The Croatians rarely perform pilgrimages, and have no wonder-working images. They are not on this account the more enlightened, for they fully confirm the truth of the ancient adage—*Inter arma silent Musæ*—Amidst the din of arms the Muses are silent.

Some vestiges of the patriarchal manners are still to be met with in Croatia: five or six families are often seen living

together in the utmost harmony, in a very small house. The oldest man rules with absolute sway by the name of *gospodar* : he allots to all their respective duties, and every one must obey him. His wife, or if he has none, the eldest female, has the superintendence over the children, whose mothers themselves cannot make any alteration in the formal commands of the *gospodina* or the *staramaika*. The hardest labour, and the most disagreeable offices, are assigned to the youngest women ; and the young men, in like manner, exclusively perform the agricultural operations. “ When I dined with one of these families,” says Dr. Hacquet, “ if I asked any of the younger females to drink with

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me, she invariably refused it; but the *staramaika*, or the other old woman, complied without hesitation."—In short, such is the harmony prevailing in these houses, that three or four women live in the same room without ever falling out.

So great is the deference paid by children to their parents, that a young man rarely courts a girl without their consent. It is commonly at the rustic dances, which take place near the church after divine service, that these tender connexions are formed.

Weddings are mostly held on St. Catherine's day. A week before the ceremony, two *zazvachi*, or friends of the bridegroom, go out on horseback to in-

vite the guests. The like invitations are given on the part of the bride. The day before the wedding, the principal *szvati*, or friends of the bridegroom, repair with him to the house of the bride, where, in concert with the bride's-maids, they decide upon what kind of nuptial crown she shall wear. Their arrival is announced by discharges of guns and pistols.

The next morning the *szvati* assemble on horseback before the house of the bridegroom : preceded by the *zastavink*, or standard-bearer, and the other persons who have particular offices to perform, they proceed towards the bride's house, halting from time to time, if it be at any distance, and forming a circle

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for the purpose of eating and drinking. When they have nearly reached the place, one of them rides on before and delivers to the bride a white silk handkerchief, called *marama*. She returns it, on which the messenger gallops back and divides it among the whole company, who again range themselves in a circle to take refreshments, amidst discharges of fire-arms. When the train has arrived at the bride's habitation, the bride's-maids fasten an apple, encircled with a wreath of flowers, to the the top of the lance to which the colours are attached. The young couple then fall on their knees and receive the blessing of their parents. The whole cavalcade next repair in good order to the

church, where all alight except two men, who, during the ceremony, take care of the colours and the horses of their companions.

On reaching the bridegroom's house, the bride, to amuse the children, throws walnuts and figs over the roof. She alights last from her horse; she has nevertheless a right to assist her husband's father to dismount. She then kisses him as well as all the other relations.

After dinner the company dance. They formerly executed the sabre-dance, which Valvasor has described; but it appears to have been suppressed on account of the danger which attends it,

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as well as the hatchet-dance, common among the Pokutians in Red Russia.

At midnight the *kumi* conducts the young couple to bed. The bride falls on her knees before her, while the bridegroom takes off her crown. The *kumi*, and the bride's maids, then retire. Next morning the bride must rise first, put the rooms in order, and lay the table for breakfast. Afterwards, accompanied by the *szvati*, and the standard-bearer, she fetches fresh water for the guests to wash their hands with. The festivities immediately begin again, and last sometimes eight days, and at least two.

The ceremonies at baptisms are nearly the same as among the other Illyrians.



A CROATIAN WOMAN.

Their funerals are conducted like those of the Uscokes and Likanians, which will be presently described.

The dress of the Croatsians of the plains is neat and elegant. The men wear their hair cropped ; but those who are destined for the military profession bind it up in tresses. All of them have mustachios. They have black caps, and short tunics, like the Hungarians.

The women tie their hair behind, and cover the head with a red and white striped handkerchief. They wear a petticoat of brown woollen cloth, a blue jacket, a white linen apron, and yellow leather boots.

These people are very fond of singing and music. One of their heroic

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songs is in praise of an ancient king of the country, called Marslo ; but it is full of gross blunders and anachronisms. This famous rebel chief, or perhaps captain of banditti, was renowned for his bravery. He entered, in 1358, into a league with the other Greek nobles who made war upon Paleologus, emperor of the East.

THE USCOKES, SKOKO, OR SERBLI.

All we know concerning the origin of this little tribe is, that the name *skoko* signifies fugitives. Their other name, *serbli*, seems to indicate that they are from Great Servia, or the country of the ancient Sarmatians, which formed part of the Roman empire. To judge from their physiognomy and manners alone, we should conclude them to be descended from some of the Caucasian clans, and in particular from the Tcherkesses, or Circassians. Fickle and cruel, content with the coarsest fare, and strangers to all notions of integrity and justice,

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like the inhabitants of the Caucasus, they combine the habits of social life with those that spring from the love of plunder. They likewise resemble the Circassians in complexion, bodily strength, and personal beauty ; and even in their dress there is a striking correspondence with that of those people.

“ The Uscokes, a tribe of banditti,” says Cassas, rather inconsiderately, “ *are not descended from any nation*. For eighty years they made head against Mussulmans and Venetians, and brought upon themselves every species of cruelty and oppression that Venetian revenge and Mahometan barbarity could invent ; and at length, destroyed rather than vanquished, exterminated rather than



AN USOCKE WOMAN.



subdued, they disappeared from the earth as rapidly and as silently as they had sprung up on it."

The Uscokes were formerly spread over Dalmatia, Bosnia, Servia, Croatia, and even into Carniola. Owing to their wandering life, they are so blended with other nations, that it is impossible to assign to them any precise territory. All that can be said on this subject is, that they are most numerous in the space comprised between Carniola on the west, and Albania on the east. This tract is bounded to the north by the river Save, and to the south by the mountainous part of Dalmatia.

The attachment of these people to mountains, and their dislike of the plains,

in which they seldom make their appearance, seem to prove that they did not originally come from the plains of Tartary; otherwise those of Croatia would be much more congenial to their taste.

Among their mountains they breed sheep and goats, but carry on few arts or manufactures. With the produce of their flocks and herds they make coarse woollen stuffs, leather, and excellent cheese.

No profession has such charms for the Uscokes as a military life. Their poverty is extreme. "One day," says Dr. Hacquet, "travelling among their mountains, I met a girl about sixteen years old, carrying a sack upon her

head. She asked me, in a very faint voice, for bread. I was rather surprised at this petition, for the Uscokes, be they ever so indigent, are not accustomed to beg. I was on horseback; I shewed her that I had no bread to give her, and offered her some pieces of money in its stead. She took them, but without appearing to be satisfied. The poor creature had eaten nothing for three days; her strength was exhausted, and had I given her more, it would have been of no use to her. It was then the month of April, and bread was not to be procured in their villages at any price. I took her hand and felt her pulse, which beat scarcely sixty in a minute. I then enquired whither she was going, and

what she was carrying in her leather bag: I supposed that it was flour, but on inspection it proved to be ground bark, which, in times of dearth, these wretched people mix with bran for the purpose of making bread. Fortunately I found, at the bottom of my portman-teau, a small piece of bread, which I gave to the wretched girl, who devoured it with an avidity that I took some trouble to moderate, lest she should choke herself."

The habitations of the Uscokes are like those of the Croatians, but not so spacious.

Their principal festival is celebrated at the spring equinox with bonfires, which are attended by both young and

old. At the entrance of the village they make an immense pile with wood brought from the neighbouring forests, which is kindled at sun-set; the young men and women then assemble round it, and dance the *kolo* to the sound of the bagpipe. These diversions continue the whole night. This custom, however, is gradually declining on account of the damage occasioned by it to the woods. Sometimes the young men challenge one another to leap over the blazing fire, at the risk of doing themselves severe injury in case they should fail in the attempt. In some districts St. John's day is also celebrated with bonfires, which the Dalmatians term *koleda*. On new-year's day, the Uscokes em-

brace and congratulate each other on the manner in which they have spent the preceding year. Thus they never think of wishing you on that day many happy years, as is the custom with us and other nations. "What end" say they, "would it answer to form wishes for the future? it is the present that we ought to enjoy and congratulate one another upon."

Like the Likanians and Dalmatians, they follow the Greek ritual. They pay but little respect to their priests out of the church, and in truth the manners of the latter are not such as to command reverence. The Uscokes are nevertheless superstitious; they have all sorts of charms and sympathetic

powders against distempers among cattle, the mere enumeration of which would not fail to excite laughter.

Their favourite remedy against all complaints is to drink a glass of gin, and then to bask in the sun, or wrap themselves up warm in bed, in order to produce perspiration. It is obvious that this method must be extremely dangerous in inflammatory disorders. A spirit distilled from plums, and strongly impregnated with pepper and ginger, is another remedy which they administer in fever. Against rheumatic pains they employ bricks made very hot, on which they pour vinegar, wine or brandy, and which they then wrap in cloths. Dr. Hacquet considers this last as a very

judicious application. For gout they use a plaister of dwarf elder ointment (*sambucus ebulus*). When a sick person loses all hope of recovery, he bathes, that he may appear pure in the presence of God.

Their marriages are conducted nearly in the same manner as those of the Croats. They were formerly accustomed to defer baptism and to administer that sacrament to adults alone; but since the reign of Maria Theresa this practice has been corrected by severe regulations. The baptismal registers in these provinces serve for the registers of a real military conscription.

Their funerals resemble those of the Likanians; we shall therefore confine



AN USCORE.

ourselves here to an ancient custom peculiar to the Uscokes. When a mother has lost her infant, she vents her grief in imprecations, and declares that a jealous dæmon has devoured it. After the remains of the innocent creature are consigned to the grave, she carries thither its cradle, which, according to the custom of the country, is very neatly made of oak boards, and tramples it to pieces.

The dress of the Uscokes closely resembles that of the inhabitants of Lower Dalmatia. The men wear a small cap of red stuff, their hair plaited, and long mustachios. They frequently go with the breast and arms bare. Their waistcoat and trowsers are red, with

trimmings of worsted lace. Over these garments they wear in winter a red mantle with a hood. Their favourite weapon is a kind of battle-axe.

The women frequently have a blue jacket bordered with yellow, and a gir-dle fastened over a sort of striped apron ; and they wear a yellow hat, having a crown considerably wider at the top than at the bottom.

The men never go to work in the fields without a long pike, dagger and pistol. The pike is fastened at the back. They have a jacket without sleeves, and the skirt is embroidered at the wrists and on the shoulders.

The younger females have a more elegant dress than that described above.



AN USCOKE WOMAN..

On the head they wear a close cap, bordered with a row of large peas above, and another row of silver coins below. Large bunches of the shells called cowries, or blackmoor's teeth, hang down on each side from the long tresses into which their hair is divided.

MILITARY CROATIA.

In the preceding pages we have treated of the manners of Croatia in general, and given some account of its inhabitants. These particulars relate alike to those of civil and of military Croatia. As the latter has a peculiar organization, which is neither to be paralleled in Europe, nor perhaps in the whole world, it may not be amiss to present the reader with some authentic details on this subject, extracted from various memoirs drawn up by French officers in that province, when it was ceded in 1809 by Austria to France, together with Illyria, of which it formed a part.

Military Croatia, which is but a portion of Croatia in general, is one of the easternmost provinces of all Illyria. It borders on Turkey in Europe, and forms a bulwark in that quarter to the Austrian dominions. The vicinity of a nation whose religion and manners differ so widely from those of the Croatians, and which was ever ready to make irruptions into the territory of its neighbours, either to propagate its own creed, or for the sake of plunder, has obliged the latter for many centuries to be constantly in arms, to oppose an incessantly recurring danger, which is moreover increased by that of a too frequent communication with people who are scarcely ever free from contagious diseases.

Thus the necessity of repelling sudden aggressions, and the fear of a deadly contagion, have produced in this part of Croatia a system of government, possessing means as energetic and as prompt as the dangers against which it has to contend. As it was requisite that the Croatian should be always ready to fly to arms, and to exchange his home for a camp, the administration of the country became military in all its branches, since the people had less need of magistrates than officers qualified to lead them to battle. It is, therefore, in obedience as a soldier to the commands of his officers, that the Croat grasps alike the musket and the plough. With him military discipline supersedes all laws both civil

and criminal; and he cultivates his field, as he performs his exercise, because he is ordered. The action of his superiors extends to every thing; they superintend the domestic concerns of families, the expenditure of their money, and the operations of their industry. In short, military Croatia is like one vast barrack, the inhabitants of which cannot stir but from the impulse communicated by the absolute authority of their chiefs.

This system, rigid as it is, has nevertheless imparted to the character of the Croats a degree of pride that is not observable in their neighbours, the other inhabitants of Illyria. Thus they call themselves in their language *men of war, free men*. They would think it an

affront, if they were to be denominated peasants; and would scarcely submit to the authority of any but a military superior; in such a case it would even be dangerous to enforce obedience, as a relaxation of discipline would be the inevitable consequence.

The political division of this country was founded on purely military considerations: it is divided into six regiments representing the like number of districts in other countries. The whole population is comprised in these regiments, because each of the families of which they were originally composed had a grant from the sovereign of a certain quantity of land, upon condition of a personal service to be rendered by it

and its descendants. Each regiment comprehends about forty-five or fifty thousand souls, inhabiting perhaps a hundred towns and villages, which form the district of a regiment. There is certainly a class of persons who are not subject to military service, but their number is very small; it consists only of strangers who have settled in the country and of privileged nobility. Besides the lands granted to each family, the regiments have been furnished with considerable funds to defray the general expenses. The lands divided among the families, and cultivated by them for their support, are estimated at one hundred and fifty or two hundred thousand acres to a regiment. These possessions are

inalienable, and a family cannot sell any part of them, even if it has more than its wants require, without the special permission of the government, which is very rarely granted.

Each family has a distinct habitation, but all those of one parish live on the same spot, have their meals together, and dress in the same kinds of stuff, which are manufactured at home by the women. The oldest man is usually the chief and steward of such a collection of families, by whom he is treated with the utmost deference. In this point alone the Croats have retained a vestige of the patriarchal manners.

Each regiment is commanded by a colonel, who unites in his person both

the civil and military authority. He always resides in the principal town of the district belonging to his regiment. He is assisted in his two-fold duties by the captains of the twelve companies composing his regiment, which form so many subordinate districts. The companies, being no other than an assemblage of a certain number of villages, bear the name of the most considerable of them, where the captain fixes his residence. The lieutenants, sub-lieutenants and inferior officers of the company are stationed in the other villages, where they act as chief magistrates under the superintendence of the captain.

The officers are judges in criminal as well as civil cases. For slight misde-

meanours the Croatian is punished at once by his superior officer, who sentences him to receive from twenty-five to one hundred lashes. When the crime is of greater importance, the culprit is sent before a tribunal of his regiment, which is, in fact, a council of war, composed of the colonel, several officers, and even sergeants and privates. This tribunal decides without appeal respecting all but capital offences, and the sentence is executed on the spot. In a case in which the penalty of death has been incurred, the sentence is submitted to the revision of a superior tribunal, sitting at Agram: if it is confirmed, the sentence is returned to the former court, which causes it to be immediately

executed ; but should it be cancelled, a new trial takes place before fresh judges appointed for the purpose.

In civil matters all disputes that arise are submitted to the tribunal of the company, over which the captain presides by right ; this court either decides the question or refers it to the regimental tribunal, if the affair is above its competence. The party against which the tribunal of the company decides may appeal to that of the regiment, and should its verdict also be unfavourable, he has a right to apply to the tribunal at Agram, the sentence of which is usually definitive. It frequently happens, however, that, in matters of consequence, appeals are made from this

court to the supreme council at Vienna, which confirms or annuls the previous decision. In the latter case the council itself pronounces sentence, from which there is no appeal.

All the property belonging to regiments, such as lands, woods, mills, &c. is managed by officers appointed for the purpose, and hence called officers of economy. It is they who have to let the lands, to make bargains, to direct the felling of the woods, and generally to collect the revenues of the regiment, which arise, in addition to the above, from a small tax upon each acre of land belonging to the grants to individual families. This tax scarcely ever exceeds fifteen pence per acre for pasture land,

and twenty for woods and meadows. The officers of economy render frequent account of their management of these revenues to the administrative council of the regiment.

Each officer and subaltern receives fixed pay out of the funds of the regiments: moderate as this pay is, the revenues are scarcely adequate to cover it; and it sometimes happens that the Austrian government has to supply deficiencies.

As to the Croatian private, he receives no pay. The produce of the lands granted for himself and his family in its stead, are sufficient, if not to make him rich, at least to place him above the fear of want.

In time of peace the duty of the Croa-
tians consists in forming a cordon on the
frontier of Turkey, for which a major
and two captains are detached from each
regiment, together with a number of
men proportioned to the apprehensions
excited by the Turks on that frontier.
Guards are, moreover, stationed in the
interior of Croatia, by companies and
subdivisions of companies, to preserve
order and discipline among the inha-
bitants.

In time of war half the men capable
of bearing arms are usually taken; but
in urgent cases the whole population,
from the age of sixteen to that of
acknowledged incapacity, is obliged to
march. The heads of families are no

more exempt than the others, and nothing but manifest infirmity can excuse from personal service; so that this province, which contains no more than one hundred and fifty thousand souls, is capable of furnishing at any time an army of forty or fifty thousand well disciplined troops, without any occasion for resorting to severity or apprehending the slightest murmur; to such a degree has habit familiarized them with measures which would not be endured in any other country.

The advantages of this organization to a military government could scarcely escape the penetration of the late ruler of France. Accordingly he kept it in full force in Croatia, when it

came into his possession in 1809. It would even appear to have been his intention to establish it by degrees in the countries contiguous to that province, till his conquests should have furnished him with the means of extending it to all Europe. With this view he drafted from Croatia, in 1813, five or six hundred youths, whom he placed in the schools of La Flèche, St. Cyr, and other institutions. It was evidently his design to form good officers among the people of Illyria, who were to be organized upon the same plan as the Cro-
atians. They served besides as hostages for the fidelity of their fathers, who were embodied in numerous armies.

We may, therefore, consider military

Croatia as the cantonments of a standing army, which is always ready to take the field. Its organization displays many points of resemblance with that of the Roman legions, which were stationed, in the time of the emperors, on the frontiers, to oppose the incursions of the barbarians, and to which the State granted lands for the subsistence of the soldiers and their families. More submissive, however, than those legions, the Croatians give no anxiety to the government, and are by no means inclined to second, like them, the ambitious projects of their commanders. This disposition proceeds from two causes. Dwelling in their own country and not being, like the Romans, strangers in

the land in which they live, they have no wish to leave it; and in the second place they are subject to a much more severe and active discipline than that of the Romans. So minute are the points to which it descends, that it fetters their natural faculties, and leaves them no will whatever of their own. Thus, for example, they are not allowed to sell their cattle or the most common productions of their lands, or even to cultivate the latter, till they receive orders to that effect from their officers; neither can they go from one village to the next, merely to see a friend or relation, without special permission.

A system of such severity and restraint could not subsist, except among

indigent and semi-barbarous nations, whose intelligence and activity need the directing authority of chiefs, and who in their improvidence would neglect useful occupations, and consume in a month the stores for a whole year. Nothing but continual superintendence can keep people of this kind to regular and assiduous labour, and enforce a prudent economy in the application of their resources. Such a system, on the other hand, cannot fail to stifle industry and to keep those who are subject to it in a state of ignorance bordering on barbarism, since it enchains the faculties of man, and degrades him into a mere animated automaton, acting from no

internal impulse, but solely dependent on the will of his superiors. It is probable that Austria has preserved this form of government in Croatia for this reason, that, exposed as she is to unforeseen attacks, she is enabled by this system to defend herself single-handed, without being necessitated to call upon her allies for assistance. Motives of economy may also have induced her to keep it up, for the saving must be very considerable from a system in which the same person performs the threefold functions of officer, judge and civil magistrate, upon a salary scarcely adequate to any one of these posts. In this manner too she keeps on foot, with



AN INHABITANT OF JUPPA.



the greatest facility, a numerous and well-disciplined army, with little or no expense to the State.

The uniform of recruits is far from costly, since they are suffered to retain the national garb in all its simplicity.

The men of Juppa, in Turkish Croatia, have adopted the wide trowsers and slippers of the Ottomans. They go barelegged. The amplitude of their garments must somewhat impede the celerity of their movements; they nevertheless make excellent scouts, and like the eastern soldiers, they are very good marksmen. Though inferior to European troops in a general engagement, they are formidable in skirmishes, and in harassing an army,

when they entrench themselves in position after position, and aim particularly at surprising the enemy in bivouac.



A. LIKANTIAN.

Publ. at B. Schermann's London 1661.

THE LIKANIANS, OR LIKANI, THE CROATIAN
TIANS OF THE MOUNTAINS.

These people, subject to the same institutions as the Croatians, differ much from them in their physiognomy and customs. The country which they inhabit is separated by a chain of mountains from Croatia and Dalmatia. They may easily be confounded with another tribe, known by the name of Uscherno-gorzi, or Montenegrins. To the east they border on the territory of Rama, to the south on Dalmatia, to the west on Morlachia, and to the north on Turkish Croatia. Surrounded by natural entrenchments, the Likanians have fre-

quently been induced to rebel against their princes, and assert their independence. They are a brave, hospitable, warlike tribe, excessively ignorant and superstitious, immoderate in their passions, and especially in their ardour for revenge. Disliking labour, they formerly subsisted by pillage and murder ; but the ferocity of their manners is now greatly softened.

They live in good understanding with the Turks. When a Turk and a Likanian contract a friendship, or become *compeers*, as they express it, the Christian gives to the Mussulman the figure of a crescent, cut out of cloth, or paper, and the Turk gives a cross to the Christian. Such a compact is more inviolably

observed than if it were confirmed by all the oaths imaginable.

When Christians and Turks meet in these parts, they kindly greet each other with the salutation—*Pomos Bogam !*—God help you ! The only difference is, that the Turk does not bow so low as the Illyrian. The principal Turks merely say—*Sdravo !*—May you be well !

Prior to the reign of Joseph II. ignominious punishments were not known in this country, and it was no small difficulty to substitute them for others of a more barbarous nature. Dr. Haquet, passing one day through the public place at Carlsbad, saw a thief in the pillory with an inscription over his

head. His guide knew the culprit, who called out to him: "Look here, my friend—must not the Germans be mad to stick us up in this manner?" The Croatian, having no notion of the disgrace attached to such an exhibition, imagined that they were only making fun of his misdemeanour.

The emperor therefore failed in his design. One day, reviewing the Likians, in Gospich, their principal district, he said to the colonel:—"These brave fellows, I know, are beaten unmercifully; let this treatment be discontinued." "Sire," replied the colonel, "I can assure your Majesty, that twenty five strokes of a cane are no-

thing to a Likanian; nay he would submit to receive them for a glass of brandy"—The emperor, who was incredulous, soon had a proof of the veracity of this statement. A soldier had been sentenced to receive one hundred strokes; the emperor arrived when he had undergone half the punishment, and remitted the rest. To his extreme mortification, the culprit immediately burst into a loud laugh at the extravagant clemency of the monarch.

The Likanians, who are remarkably sober and patient in times of dearth, indulge to excess in moments of abundance, without giving themselves any concern about the future. Oat bread, milk and cheese are their usual diet: to

these they add a small quantity of goat's flesh or mutton, dressed in a particular manner, which will be described in the next article.

Dr. Hacquet relates the following instance of their excellent physical constitution. One day a very handsome young man, who had been taken at the head of a band of robbers, was brought before the colonel of the regiment to which the narrator was surgeon. He was covered with wounds. It was proposed that he should be hanged : but the colonel, thinking he could not survive, permitted Dr. Hacquet to attempt his recovery. The prisoner was shut up in a dungeon, where he lay upon straw, with bread and milk for his only

nourishment. He was in a deplorable state. A ball had broken his right arm, and, after piercing through two ribs, lodged in the cavity of the thorax. The lungs themselves seemed to be injured; and if a lighted candle was held near the wound, it was extinguished by the wind produced by respiration. A second ball had passed through the left arm, and a third had penetrated the sternum. Contrary to all expectation, he nevertheless recovered by means of the simplest applications; and at the expiration of two months, having received his pardon from the colonel, he returned to his own country.

Another of these people, named Dimich, was struck on the shoulder by a

ball which pierced the lungs and passed out at the sternum. He was left five days by himself in a forest, where he was at length discovered. This man also was cured without any other remedy than a strict diet.

The houses of these people nearly resemble the huts of savages : they are built of clay, with four posts of wood or stone at the corners, and roofed with straw or boards. In the middle there is a hole in which fire is kindled. The cattle are lodged in a part of the hut, separated by a mere partition of boards and covered with straw or untanned hides.

The men, following the profession of soldiers or hunters, are constantly ab-

sent from home. The women, therefore, cultivate the ground, for which purpose, after the fashion of the Egyptians and Chinese, they use ploughs without wheels. Their marriages usually take place after the harvest, with ceremonies differing but little from those observed by the other Illyrians.

When a man dies, information is immediately sent to the minister of the district, who causes all the bells to be rung. This formality is necessary, in their opinion, for the salvation of the soul, and for its more speedy release from purgatory. The corpse is meanwhile washed, dressed and laid upon a plank; if the deceased was a Catholic, a single cross is put into his right hand,

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and a double one if he belonged to the Greek church. His near relations then assemble round him, and cover him with kisses and with tears. One of the fathers of families — three, four and sometimes more living together in a house—delivers the funeral harangue. The friends of the deceased speak in their turns, and in a lamentable tone relate his exploits or his good actions. After this they ask him why he has left his wife, children, friends and comrades? —how his wife and children will make shift to live without his assistance?—how his comrades are to go to war or to the chace without him? These interrogatories are succeeded by forced tears, since they must begin and cease accord-

ing to prescribed rules. A more affecting ceremony follows. The family of the deceased come to take leave of him, with repeated kisses and embraces. The priest at length arrives with his train and commands silence. Prayers are said, after which the corpse is deposited in the coffin, and having been again kissed by all present, it is conveyed to the church with the face uncovered. The relatives open the procession, the women follow, and then the friends. The women rend the air with their lamentations in a kind of chant, in which they extol the good qualities and virtues of the deceased. When the religious service is finished, the persons present give a parting kiss to the corpse. The

coffin is then closed and committed to the ground. In the mean time a feast is prepared in the house of the deceased for his near relations. Here they imbibe such copious consolations that they almost always return home dead drunk. The following day, the relatives bring wine and provisions ready dressed, according to their circumstances, and continue their orgies for a whole week.

The costume of the Likanians is quite military. They wear a red cap, and a waistcoat, trowsers, and cloak, of the same colour. In their belt they carry a dagger and a pair of pistols, and in their hands a gun, remarkable for the number of copper rings which hold the ramrod.



A LUKANIAN WOMAN.

Pub^d at R. Ackermann's London 1827.

The women wear a jacket, over that a striped, fringed shawl, and a pistol in their belt. This precaution is not unnecessary ; for in this country attempts are often made to carry off young females, who oppose a desperate resistance to the ravishers. Their head-dress consists of a red, high-crowned cap, and a long veil hanging down on each side. They have no bracelets, but to make amends they load their fingers with rings of every kind.

In bad weather both men and women wear a long brown surtout, without sleeves. You may know by the colour of the boots whether a female is married or single. The unmarried women,

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called *divisa*, wear white boots ; the married, red, and widows blue.

The man represented in the plate facing the commencement of this article, wears the uniform of those who are employed the whole year against the Turks. The militia have days for exercising without sabre or uniform ; but those who are incorporated with regiments, are equipped like regular troops.

THE DALMATIANS.

Dalmatia, excepting a very small portion which belongs to Turkey, begins to the west of Liburnia; it borders to the east on Albania, to the north on the Alps, and is bounded on the south by the Adriatic Sea. It is but a mountainous and nearly barren tract of coast.

If ever country has undergone revolutions in the form of its government, it is this. In 1088, Ladislaus united it, together with Croatia, to the kingdom of Hungary. In 1111, it was conquered by the Venetians to whom it had previously belonged. They kept it only six

years and then restored it to Hungary. The Greek emperors in their turn made themselves masters of this country. In 1166, Dalmatia was retaken by the Venetians, who kept possession of it till 1358. Once more it reverted to Hungary, and was again annexed to the dominions of Venice. In 1797, that republic was ceded, with all its territories, by the treaty of Campo Formio, to the emperor of Germany. The peace of Vienna, in 1806, gave Dalmatia to France, and it was one of those provinces of Illyria which were governed by a distinct administration. The treaty of Paris, in 1814, wrested this country from France, and the decision of the congress of Vienna finally restored it to Austria.

The inhabitants of Upper Dalmatia are intermingled in several districts with the Uscoques: hence they are not of so peaceable a disposition as the inhabitants of the coasts. They delight in robbery and plunder. As they were long under the dominion of Venice, they think less lightly of punishments than the Likians, not because they are more sensible of pain, but from having apparently a moral dread of them.

The Dalmatians have not forgotten the independence enjoyed by their ancestors among their mountains, and often invoke in their martial songs the aid of one of their heroes, king Radoslas, whose name is become a watchword with them in their rebellions. “ I have

frequently accosted one of these intractable Dalmatians," says Dr. Hacquet, and asked of what use it was to implore a death that could be of no benefit to them. "You are perfectly right;" they would reply—"it is not this that will revenge us, but sooner or later, we shall see a second Radoslas, who will subdue the neighbouring countries, the inhabitants of which will then be our slaves."

The Dalmatian is of a jovial disposition, a lover of independence and full of honour. He will sacrifice his life for his lord, if he be well treated: but if he has reason to complain, he forsakes house and land and seeks another master.

The word of the Dalmatian moun-

taineers is more to be relied on than that of the inhabitants of the plain or sea-coast, who are called *Primarzi*. These men are excellent soldiers and still better sailors, on account of their docility and robust constitution. They are tall, well-proportioned, and remarkable for strength of bone.

Dr. Haequet asserts, that he never met with persons in this country who were dumb from their birth, or hunch-backed or ricketty. Few of its inhabitants give way to melancholy and misanthropy; they are not sufficiently advanced in civilization to be subject to these afflictions. Hence they never use any circumlocutions, and may, in this

respect, he justly styled the children of nature.

An infant is scarcely a year old before it can run alone, and at the age of eight or nine a boy will swim like a fish.

The plague, which they call *kuga*, has often made dreadful havoc in Dalmatia. In 1783, a pack of wool, imprudently brought to Spalatro, from Mostar in Bosnia, occasioned a contagion which carried off half of the inhabitants of the town. The frequent recurrence of this calamity is owing to the injudicious situation of the lazaretto, which stands quite close to, or more properly speaking, in the town. It is inconceivable how the Venetian govern-

ment, which, in other points carried its caution to such lengths, could in this case be so inattentive to the health of its subjects.

When the plague makes its appearance, the Dalmatians take no measures for checking its progress. All their precautions consist in recommending themselves to the images of the saints, and avoiding the houses in which the disease has broken out. Many of them hang up in their houses stuffed kingfishers, which they regard as infallible preservatives against all contagious disorders. This superstitious notion has cost numerous families their lives, by causing them to neglect means that are really efficacious.

The people of this country believe firmly in the existence of witches and persons possessed by evil spirits. The priests confirm them in these prejudices, because they thence derive an addition to their very slender income. The Dalmatians conceive that there is no better method of driving away a goblin or evil spirit, than to carry about them a pistol, dagger, or some other weapon, with which a man has been killed.

The nearer you approach to the sea-coast, the more houses you find handsomely built and in the Italian style. The only branch of industry among the mountaineers consists in the preparation of timber for the building of ships and boats.

The agriculture of the country is of little consequence, scarcely any thing being grown but the vine, the olive, and the mulberry. Ewes' or goats' milk, the flesh of those animals, and oat or rye bread, constitute the whole subsistence of the peasantry. Few families are so poor, as not to drink wine several times a week. The mode of taking game in the mountains is rather by digging pits and setting snares, than with fire-arms, because powder and ball would be too expensive.

In these mountains there are no artisans following particular professions : each family makes all its own clothing and furniture. Cordage is manufactured with the bark of the lime-tree,

covered with hemp to encrease its strength.

The amusements of these people are hunting, fishing, dancing, and different exercises : they delight in throwing stones at a mark, either with or without a sling.

Their marriage ceremonies are the same as those of the Morlachians. They also give, as in other parts of Illyria, several godfathers and godmothers to a child when it is baptized.

Diseases are very rare among them, and hence the gross ignorance of their physicians, whom they call *likavs*, is less destructive than it would otherwise prove.

When the patient has closed his eyes,

he is immediately laid on a bier, or on the ground, and covered with a cloth. A crucifix is placed between his folded hands; and his weapons lie near him. If the deceased be an adult, his cap is put on his head; if a child, a wreath of flowers. The women of his acquaintance, or of the neighbourhood, set up loud cries of lamentation. The widow and relations tear their hair, and sometimes even lacerate their faces, calling the deceased repeatedly by his name. They ask him why he has left those who were dear to him, whether they had displeased him, and other such like questions. If the deceased be a bachelor of marriageable age, they enquire why he died just at the time

when he might have made a happy match, and promise that his mistress shall speedily follow him to the grave ; if a young unmarried woman, they tell her that her lover will not long survive her. On removing the corpse from the house, they break earthen vessels before the door, to indicate the frailty of all that is earthly.

On reaching the church or burial ground, before the coffin is finally closed, all present give the deceased a kiss of peace on the lips, nose, eyes, and ears, at the same time charging him with their commissions for the other world, and wishing him a good journey. When the grave is filled, they set up at the head a stone on which is engraved

the figure of a cross, or a stag's horns, to denote that the deceased was a bold hunter, or arms, if he was a soldier, and enrolled in the frontier militia.

A great number of the Dalmatians are accustomed to deposit on the graves of their kindred parched grain, wine, oil, and other things, but not so much for the benefit of the deceased, as for that of the priests. Those of the Greek church relate to their parishioners numberless stories of ghosts, to induce them to ensure, by prayer, the repose of the souls of their relatives and friends, and to relieve them from the necessity of thus wandering about at random. This notion seems to be derived from the Greeks, and has much similarity to the

fable of the ghosts wandering on the banks of the Styx.

The Dalmatians, in like manner, resemble the Greeks in their extreme veneration for the repositories of the dead. Numbers of funeral monuments and burial-places are to be seen among the mountains, and that in spots where for ages there has not been a single inhabited house.

The engraving at the head of this article represents a Dalmatian belonging to the militia doing duty on the frontiers. The men commonly wear a cap of black skin, and sometimes, though rarely, a red one. Their hair in general hangs loose, and their mustachios are very short. In summer

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A DALMATIAN WOMAN.

they have no waistcoats, but a brown cloth coat with sleeves.

The woman represented in the plate facing this page is in a summer dress. She has on her head a handkerchief embroidered with worsted, which forms a triangle behind. The most remarkable part of her apparel is a red stomacher, the lower extremity of which is girt with a belt of the same colour, while the upper reaches to her chin. In the mountains the women scarcely ever go abroad without a dagger or a large knife in their belt, to defend themselves in case of attack.

The fondness of the Illyrians, in general, for spirituous liquors has been al-

ready mentioned. They excel in their preparation, and even export them to foreign countries. The *marasquin* of Zara is made of cherries of a particular kind, called *marasques*. The trees that bear them are very numerous near the village of Vodizza, not far distant from the island of Morder. This island also furnishes the Dalmatians with a plant of not less value to those people than hemp and flax to us. For the rest, its inhabitants are notorious for their extreme indolence.

If these islanders apparently disregard, or are utterly ignorant of the most generally received principles of the art of agriculture—if they prefer

the criminal gains of piracy to the legitimate profits of commerce which their advantageous situation offers to them—if they neglect fishery, and especially that of the tunny, which could not fail to be very lucrative in consequence of the prodigious quantity of those fish, which, though migratory elsewhere, remain almost the whole year off this coast, where they are sheltered from the violent agitations of the open sea—there are, nevertheless, branches of industry which they cultivate. With a species of broom, for example, they make thread which they use for manufacturing a sort of cloth. They go to great distances in search of this plant,

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traversing all the adjacent islands from Capo d'Istria to the extremity of Dalmatia, and proceeding, it is said, even to the coasts of Istria in quest of it.



N INHABITANT OF BOCCA DI CATTARO.

BOCCA DI CATTARO.

The inhabitants of this district have received a tincture from the proximity of the Turks, and still more of the Montenegrins. They are mostly sailors or fishermen, and at the same time passionately addicted to hunting.

In their dress they differ considerably from the other Illyrians, especially in that of the head, which consists of a round hat, and they wear wide trousers in the Turkish fashion.

THE ISLAND OF SABIONCELLO.

This island, or rather peninsula, belongs to Ragusan Dalmatia, and is about thirty leagues in circuit. The costume of the women is remarkably graceful. The petticoat has broad, coloured borders, composed of ribbons laid on in the form of braces. The jacket, which has long, tight sleeves, almost always differs from the petticoat, both in stuff and colour. Their ears are loaded with ornaments. Over their veil they wear a straw hat festooned in the form of a crown.

This dress, when new, and worn by



A WOMAN OF SABONCELLO.

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young or newly married females, is very pleasing: but as the Dalmatian women are accustomed never to change their apparel till it is absolutely unfit for farther service, it soon becomes disgustingly dirty.

GENERAL OBSERVATIONS ON DALMATIA.

The traveller, on visiting Dalmatia, is sometimes astonished not only to behold a great number of once celebrated towns now lying in ruins, but also to find that there is scarcely one of them where the population has survived the destruction of its monuments. “This depopulation,” observes Cassas, “will cease to excite surprize, when we enquire which were the powers that disputed the possession of this country; and leaving out of the question the barbarians whose incursions were certainly far from contributing to the pre-

servation of human life, it is sufficient to see the Turks and Venetians only contending for the sovereignty over it.

“When victory subjected this country to the Turks, the first thing they did was to strip it of its wealth; every valuable article was seized, the flocks and herds were carried off, and the greater part of the inhabitants dragged away into slavery. Famine soon swept into the grave the remnant left by war and oppression, among fields destitute of implements and hands to cultivate them, and on shores deserted by ships and commerce. If success, on the contrary, attended the Venetians, this new power, at that time confined, as it were, within the walls of an already flourishing

capital, but still without territory, fell into the error of all commercial nations, which judge at first of their prosperity rather by the sight than by the application of their wealth. The people of Venice, at the commencement of her greatness, may be compared with a merchant, who first fills his warehouse, and feasts his eyes upon the mass of goods which he has collected, before he seriously considers that his commercial importance arises much less from the commodities around him, than from the distant connexions which their future circulation is likely to procure him. Thus the Venetian state, in its youth, attached consequence to its conquests only in proportion to the greater or less

wealth that flowed from them into its capital. Hence Dalmatia, whether under the dominion of the Turks, or in the hands of the Venetians, was alike plundered, laid waste, and depopulated."

Zara, called by the inhabitants Kotar, is the town most frequented by the travellers whom commercial speculations bring to Dalmatia; but antiquaries, and the curious, never fail to visit Spalatro, and the magnificent remains of various monuments of Roman greatness and enterprize.

Spalatro is one of the keys of Venetian Dalmatia. The ancient town is designated in the inscriptions extant by the denominations of *Spalatum*, *Spaletum*, and *Aspalatum*. It ought, therefore, as

Spon has sagaciously observed, to be called Spalato, but custom has sanctioned the appellation of Spalatro.

“The manners of its inhabitants,” says Cassas, “are influenced by the wealth which commerce has conferred. It is the seat of urbanity, politeness, and luxury. The men are affable, obliging, and hospitable to strangers; they seem highly flattered by the fatigues to which inquisitive and enlightened travellers and artists voluntarily submit, for the purpose of surveying the monuments which they still possess. They delight in expatiating on their magnificence, seek to give importance to their minutest details, and evince in what they say an intimate

acquaintance with their history. The lower classes, more industrious than in any other part of Dalmatia, are wholly engaged in various trades, in handicraft business, and in the occupations of a seaport. Within this circle their efforts and intelligence are strictly confined. The higher polish of the inhabitants of Spalatro arises in a great measure from their early intercourse with foreigners. Most of the opulent families send their children to pursue their studies at Venice, Rome, Padua, Vienna, and even to Göttingen and Holland.

“ The women of Spalatro are, in general, handsome ; their habits and manners seem to be nearly the same as those of the Italian females, but they

have rather more liberty, especially if compared with the women of Sicily. They are equally fond of pleasure, dancing, music, and intrigue : they carry luxury to a very high pitch, and dress is with them the first and most essential consideration." That of humble villagers themselves is equally rich, elegant, and picturesque.

Spalatro is divided into two parts, one of which, inclosed with ancient walls, lies to the north-west of the celebrated palace of Dioclesian : the other stands upon the very site of that palace, and buildings, successively erected by different proprietors, have usurped the place of different parts of the magnificent habitation of one of the most san-



THE RECTOR OF RAGUSA.

1781

1782

guinary persecutors of Christianity. That emperor was born in Dalmatia, in the little town of Dioclea, from which he derived his name.

In this second part are situated the finest edifices, both public and private—the cathedral, the archiepiscopal palace, and the residences of several nobles. In the erection of these modern structures they have employed a considerable quantity of ancient materials—a system which has led to the demolition of many curious remains. They betray, in this particular, an ignorance of their true interests ; for if strangers should cease to be drawn hither by the desire of examining those venerable relics of antiquity, their town will become less

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lively, and they will find themselves great losers by the change.

The principal front of Dioclesian's palace looked towards the sea; the colonnade yet remains almost entire. This part was sixty-four feet high; while the other three sides were only forty-five. At each angle there was a square tower that rose eighteen feet above the walls.

The temples of Æsculapius and Jupiter stand, the one on the right, and the other on the left, of the entrance.

Though the emperor Constantine, in an oration which is still extant, speaks with contempt of the monument erected by Dioclesian at the time of his abdication, this palace is worthy of the atten-

tion of the artist and antiquary. If architecture was already on the decline, they strove to make up, at least in magnitude of dimensions, for the deficiency of taste and elegance. It covered a considerable space, since two of its sides were near six hundred feet long, and the two others little short of seven hundred. The interior was laid out in four streets intersecting each other at right angles. The principal entrance was, and still is, called the Golden Gate, *Porta Aurea*; the vestibule led to a peristyle of fine columns of granite: the apartments had neither windows nor fire-places, being lighted from above, and warmed by means of pipes imbedded in the walls.

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The temple of *Æsculapius* has been succeeded by a church dedicated to St. John Baptist, and the temple of Jupiter is transformed into a cathedral under the protection of the Virgin Mary.

“ There is no part of this grand edifice but the outer wall,” says Cassas, “ that has been spared by barbarism and ignorance, and that has received no other injuries than from the hand of time. The lateral towers, as well as those at the three principal gates, are totally destroyed, none of them but the towers at the angles being now left.”

The temple of Jupiter, or of Diana, (for men of science are not agreed to which of the two it was dedicated) is externally of an octagonal figure ;

the interior forms a circular dome, supported by magnificent columns. It had formerly no apertures for the admission of light, as it was the custom of the ancients to envelop the sanctuary of their deities in mysterious obscurity; but on its conversion into a Christian church, it was found necessary to introduce windows. Another change, for which there was no such necessity, has completely altered the character of this structure. In the intercolumniations have been placed tombs, some of which are antique, and others of the early ages of the church. These monuments, not having been intended for such a situation, correspond but ill with the destination of the whole.

The temple of Æsculapius has undergone changes not less discordant with good taste. A prodigious sarcophagus, in a beautiful style, it is true, considerably obstructs the passage through the vestibule. Tombs in a temple dedicated to Æsculapius are not much unlike satires upon medicine.

The town of Salona, to which Dioclesian retired immediately after his abdication, and where he resided till his palace was erected, now exhibit the like vestiges of grandeur, and the like traces of destruction. “What a spectacle,” says M. Cassas, “is presented by the spot where once stood the splendid city of Salona. She who gave sovereigns to the universe has now scarcely moss to

offer to reptiles. A space of two miles, covered with broken columns, capitals, and sepulchral stones, thrown and scattered at random, is all that remains of one of the finest cities of antiquity."

The lovers of picturesque scenery admire in the grotto of Ruecca one of the most striking phenomena of the kind on the surface of the globe. It is situated at the foot of the village of San Cosiano, "where," says M. Cassas, "the rocks are so perpendicular, that they seem to have been cut out on purpose. What heightens this singularity is, that their summits display the figures of square towers, which rise above, and appear to defend, these prodigious walls, and which would rather be taken for their battle-

ments. At the bottom of the almost immeasurable precipice formed by these natural ramparts, the Ruecca winds along in dignified majesty, as if disdaining to expend its wrath upon the blocks with which its bed is every where studded; it suddenly arrives at an immense gloomy vault, the entrance to a subterraneous gulf which human eye will never be able to explore. Down this precipice, from which the imagination recoils with awe, the current of the Ruecca, having quitted the light of day, plunges with a tremendous roar."

The opposite side of the mountain displays a scene equally extraordinary. "From a deep and narrow cleft amid these blocks piled up without order or

harmony, the Ruecca gushes forth with violence, after working its way through the bowels of the mountain, and tumbles into a wide basin which it has hollowed out, six hundred feet below the level of San Cosiano, and so overshadowed by the elevated rocks as to be inaccessible to the rays of the sun. It is asserted, that the plummet has never yet succeeded in fathoming its astonishing depth. This may be considered as the tomb of that remarkable river; the streams which run over the basin, after flowing for some time among the rocks scattered below this species of crater, gradually diminish till they are wholly lost, and the Ruecca disappears for ever."

THE RAGUSANS.

Ragusan Dalmatia, or the republic of Ragusa, was an aristocratic republic, similar to that of Venice. A chief magistrate, with the title of Rector, was elected, not once in two years, but every month : his official costume is represented in the annexed plate. The rector was president of the senate, composed of sixty members, at least two thirds of whom were required to be present to give validity to their determinations. This little republic, being too weak to provide for its own defence, had



A MONTENEGRIN ..

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A MONTENEGRIN WOMAN.

placed itself under the protection of the Grand Signor.

Ragusa, called in Illyrian *Dubronich*, is situated not far from the ancient Epidaurus. Almost all its inhabitants are engaged in commerce. Most of them profess the Roman Catholic religion, but they tolerate among them dissenting Greeks, Armenians and Turks.

The Montenegrins, who are very troublesome neighbours to the republic of Ragusa, resisted by force the transfer of their country to France. They wear the military dress of the Illyrians, profess allegiance to the Turkish government, and are under the jurisdiction of the Pacha of Scutari; but they are too fond of independence to submit to any

yoke. They always go armed, except in the towns, where they are obliged to leave their weapons at the gates, in order to prevent them from committing violence.

The dress of their women is very elegant, and indeed so rich as to be rather unsuitable to their daily occupations. Such, for example, is the attire in which they go to market with their eggs and fowls, as represented in the plate. They sometimes appear in a more simple, and on that very account more elegant costume. They wear sandals, tied on with coloured ribbons that pass round the legs; the jacket and belt are elegantly embroidered; and the gown, which is white, with wide sleeves,



A WOMAN OF CANALI.

has an embroidered border round the skirt, at the breast, and at the wrists. Over this gown they wear a Turkish *simarre* or tunic without sleeves.

THE SLAVONIANS, OR SLOVONECZ.

The country of the ancient Slavonians was conquered by the Romans long before the time of Cæsar, and was subsequently denominated *Pannonia Valeriana* or *Saviana*, or *Interamnis*, because it is situated between three rivers. In 548, or according to some accounts in 640, the Slavonians crossed the Danube and the Ister, and advanced to the Adriatic Sea. At this period all the provinces, known by the names of Sirmia, Mœsia or Servia, Bosnia and Albania, were peopled by this numerous race, under the denomination of Illyrians.

The climate of this fertile territory, at present inhabited by so many different tribes, is conjectured by some to have been formerly warmer than at present, because the bones of elephants and other large quadrupeds resident in hot countries only, have been discovered there. If, however, they can adduce no stronger argument in support of their opinion, we can allow it no great weight, as the same observation would, for the same reason, be equally applicable to almost every other country out of the tropics, not excepting the northernmost point of Siberia itself.

The tract of which we are speaking is narrow ; it extends from north-east to south-east, and is bounded by three

great rivers, the Danube, the Drave, and the Save. To the north it borders on Hungary; to the south on Bosnia, the country of the Rascians and Servia; to the west on Croatia; and to the east it approaches the fortress of Belgrade, situated at the conflux of the Save and the Danube. The climate is in general mild; and the wild vine is almost every where seen entwining the trees with its flexible branches. Its leaves, turning red in autumn, harmonize in a pleasing manner with the foliage of the elm.

This country, being intersected by a branch of the Julian Alps, or the mountains of Carniola, is divided longitudinally into two parts, the northern and southern. The inhabitants of the

mountains grow a very sweet wine ; and those of the plains raise abundance of wheat and all sorts of grain : nevertheless, in those districts which contain chesnut woods, the indolent Slavonians neglect the cultivation of the ground, and subsist on the produce of those trees.

The plentiful supply of fish obtained from the rivers is extremely useful to the inhabitants who follow the Greek ritual, which enjoins the observance of numerous fasts.

The Slavonians are very fond of their wine, and still more of the spirit which they distil from the plum. The cultivation of the plum-tree is a source of great profit to them. They are accus-

tomed to eat all sorts of fruit before they are ripe, without suffering any inconvenience from the practice, probably because those fruits contain more acid than saccharine matter : but putrid fevers are very common among them during the inundations ; and it is a singular fact that in these fevers they lose the nails of their fingers and toes.

If we were to be asked, where the principal seat of this nation is now to be found, we should be at a loss for an answer ; yet there are villages where evident traces of it are to be met with.

Slavonia, before it was subdued by the Turks, at the commencement of the seventeenth century, was very populous ; but the conquerors being determined,

contrary to sound policy, to retain their acquisitions, though their religious principles forbade them to intermingle with any other nation, most of the inhabitants quitted the country; while others, finding themselves cruelly treated by the Turks, vowed, as it was natural, eternal hatred against their new masters.

This country, then, was reduced almost to a desert, when the emperor, Joseph I. ascended the throne. That monarch invited to this fertile territory tribes of various origin, such as Illyrians or Rascians, Bosniacs, Servians, Albanians or Arnauts, Dalmatians, Clemeninians, eastern christians of different sects, likewise inhabitants of Carniola,

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Hungarians, Germans, Greeks, Wallachians, Bohemians, and Jews.

The Slavonian is content with little ; he is satisfied with any shelter, wants no bed, and would rather put up with ever so scanty a supply of the coarsest fare than labour to obtain abundance of more palatable provisions. The men are well-proportioned and strong, like all the Illyrians, or rather like all those nations that possess independence and live conformably to the laws of nature. They have, in part, adopted the manners of the Turks ; thus they are faithful in friendship, disposed to hospitality, and intrepid in battle. They are, nevertheless, addicted to spirituous liquors,

and are hence subject to violent gusts of passion, and inclined to murder and plunder. They are crafty and even over-reaching in commerce, and adopt the plurality of wives.

Dr. Hacquet relates an anecdote respecting the ferocity of the Slavonians which makes us shudder. Two of these superstitious people, says he, took it into their heads that if they could procure the fingers of an infant ripped from the mother's womb before its birth, they should possess the power of rendering themselves invisible. Accordingly they watched their opportunity to sieze an unhappy woman far advanced in pregnancy, while passing through a forest, and extracted her infant alive.

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Instead of obtaining the desired charm, they found it necessary, on the contrary, to withdraw themselves by flight from the pursuit of justice. They accordingly crossed the Save, and fled to the Turkish territory. On the other hand, the criminals, who escape from Bosnia, by passing over the same river into Slavonia, are sure to find an asylum there. Thus there is a perpetual exchange of murderers between the two countries, and this alone would be sufficient to keep up the ferocity of the manners of their inhabitants.

Cattle are the chief object of the depredations of the Slavonians; but Dr. Hacquet admits that robberies of this kind are becoming more and more rare,

and that, in the interior of the country there are frequently considerable herds wandering at random over the woods and plains, without keeper, and yet without losing any of their number.

As the flocks and herds of the Slavonians constitute their principal property, they have recourse to all sorts of superstitious practices for their preservation. They imagine, for instance, that the way to prevent distempers is to cut off the tip of the horns of several cows on the festival of Epiphany, and to stuff into the hole as large a quantity of consecrated herbs as possible. They also conceive, that by shaking their trees on certain days, and by cutting plants, which are afterwards burned,

they ensure prosperity to their cattle and families.

On the banks of the Save the Slavonians build their houses, like the Siamese; upon piles close to the margin of the river. The exhalations rising from the mud and stagnant waters, together with their habitual filthiness, occasion dangerous fevers. The mountaineers are less subject to diseases, and their manners are also milder, because they are farther distant from the Turkish frontiers.

The Slavonians might turn their cattle to much better account than they do. A calf is allowed to suck a long time and till the cow is again big; hence the milk is but thin and yields

very little butter. Again, before they milk the cow, they think it necessary to let the calf suck as much as it pleases, otherwise it would not remain quiet. In some districts they have a singular method of preventing calves from sucking, which consists in tying round the muzzle a strip cut from the skin of a hedgehog. When the animal attempts to suck, it necessarily pricks the cow in a very painful manner, and she of course drives it away.

The wild ducks caught on the river Save are a source of considerable profit. Several hundred thousand of these birds of passage are taken in autumn, without the consumption of a single grain of powder, in the following manner:—The

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Turks, having a singular predilection for bordering their empire with deserts, have spared the forests on that bank of the Save which belongs to them, and not felled a single tree ; so that the east bank is covered with thick woods. The Turkish boatmen, therefore, in ascending the river, are obliged to keep along the opposite shore and to pay certain duties for permission to do so. Immense nets are placed obliquely on those parts of the bank which are sheltered by trees. The hunters post themselves on the Slavonian bank. As soon as they observe a large flock of wild ducks alight on the river, they make a great noise, which drives the affrighted birds towards the trees, where



A SLEAZENHILF WOMAN

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they are caught in the nets. Ducks are, therefore, extremely cheap during the season. Such of the peasants as do not choose to sell their booty, salt and smoke them, and thus have a supply the whole year round.

The Slavonian women are chaste and industrious; not only are some of the labours of agriculture laid upon them, but the domestic occupations fall exclusively to their lot. They make every part of their own apparel and that of their husbands, and even tan leather: so that the men have scarcely any thing to do. These women excel in the dying of stuffs, and for this purpose employ indigenous plants, the preparation of which is a secret with them.

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They understand the art of weaving, embroidery, and all kinds of needle-work ; and have a very ingenious method of dying lambs' skins, of which they make a fur that is held in high estimation.

As this country contains numerous mireral springs, the practice of bathing is very common among the Slavonians, and they are consequently more cleanly in their persons than the other Illyrians. The principal remedies to which they have recourse in their diseases are, wine, brandy, bleeding, and leeches, without forgetting the exorcisms of the priests, for they invariably attribute bodily pain to the effect of witchcraft. Against nervous fevers they employ bitter drugs,

such as a species of clover, centory, &c. Their treatment of the diseases of cattle is equally simple. Dr. Hacquet, however, places no great faith in the efficacy of their method, which consists of hanging up bunches of garlic or onions in the stable and cow-house, and rubbing the tongues of the affected animals with those roots.

When man or beast has been bitten by a viper or other venomous reptile, the wound is immediately cauterized with a hot iron. It is a universally received opinion in this country, that the bite of the mole-cricket, in other places perfectly innocent, is extremely dangerous and even mortal. In this case it would resemble the scorpion, whose

sting proves fatal in hot countries only. It is just the reverse, as we are told, with the fish called *tetrodon lagocephalus*, the flesh of which is highly poisonous in our seas, whereas, in the river Senegal, it furnishes a dish equally wholesome and palatable.

The ceremonies of marriage among the Slavonians being nearly similar to those of the Illyrians in general, we shall confine our notice to the most remarkable differences.

When the match is definitively settled, and the day fixed for the wedding, the bride, veiled from head to foot, is conducted from the house of her parents by a numerous train on foot or on horseback. The persons composing the pro-

cession go two and two, and move in regular order to the sound of music, far from pleasing to any but Slavonian ears. At the entrance of the church, the bride is crowned with flowers and led to the altar, where she receives the nuptial benediction, according to the Greek ritual. In some districts she is escorted back, veiled as before, to the abode of her parents. The veil is removed by her mother or father, at the moment of sitting down to table.

The utmost profusion prevails at the wedding feast. Bumper succeeds bumper, till the guests at length roll under the table. The poor, when they hear of a wedding, never fail to throng to the place where it is held, because the

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leavings of the entertainment are distributed among them, and as ten times more victuals are provided than the company can consume, the quantity of these relics is considerable.

A week before the wedding, the bride is expected to kiss all the men that come to see her, merely by way of expressing the friendship she shall thenceforward entertain for the sex of her future husband.

After dinner the company dance to the sound of a kind of violin with three strings, a tambourine, and other instruments. The orchestra is commonly composed of gypsies, who also cook the wedding dinner, with the exception of the pastry, the preparation of which is

the exclusive concern of the women. At midnight the bride is conducted by her female companions to the nuptial chamber, where they exchange her virgin veil for the cap worn by married women alone.

The festivities last several days, according to the circumstances of the new-married couple. The Greek *papas* attend them, together, very often, with their whole family.

We must not here omit to mention a custom which the Slavonians have in common with the Croatsians. On Christmas day, they throw corn on the heads of all those who enter an apartment, as a symbol of fecundity.

The ceremony of baptism is performed,

as in the ancient Greek church, by the immersion of the infant.

The pleasures of the Slavonians accord with their indolent disposition. The adults think no entertainment complete, unless they intoxicate themselves with *raki*; and the young people dance the *kolo*. In summer they bathe in the rivers, or amuse themselves in paddling about in small boats made of the trunks of trees. A man, seen at a distance in one of these canoes, the sides of which are not more than three inches above the water, seems to float upon the surface: perhaps none but the Slavonians could perform long voyages without accident in these dangerous vessels.

The funeral ceremonies of the Slavonians are similar to those of the Likonians and Croatians. Their graves are adorned in the eastern style, with all kinds of figures, crosses, and inscriptions.

It would be difficult to characterize the present costume of the Slavonians. Most of the men are enrolled in regiments, and consequently have a completely military dress. Such as are engaged in purely civil professions dress nearly in the same manner. In the country you may often meet with herdsmen clothed in skins, with hairy caps, and long beards. One of these people, perhaps holding a kid thrown across his shoulder with one hand, carries a

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crook, or a stick hooked at the end, and a double pipe in the other.

The women wear a blue petticoat, a flowered apron, and over these a red surtout, with a strongly contrasted border. They cover the head with a veil in the form of a turban, in the front of which are stuck pins, the heads of which are adorned with beads of various colours.



A CLEMENTINIAN.

THE CLEMENTINIANS, OR CLEMENTINI.

This race is of the stock of the genuine Albanians or Arnauts. They derive their name from that of an ancient and valiant chief, called Clement, who having, about the year 1465, collected upwards of two thousand of his countrymen, conducted them into the uninhabited and almost impassable mountains which separate Albania from Servia. Here they erected dwellings, fortified themselves, put all the passes into a state of defence, and formed a small republic, known by the appellation of Clementinians, or companions of Clement. The correctness of this etymology is questioned, indeed, by

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some writers, who assert, that these emigrants were thus named from the little district of St. Clement, in Albania, where they dwelt before their removal hither. The Turks, unable to prevent their emigration, attacked them in their new abode. The Clementinians defended themselves with the greatest intrepidity, and repelled all the attacks of their enemies. In 1526, when the Christians, in consequence of the battle of Mohatsch, lost all their possessions in Illyria, the Clementinians were obliged to pay to the Turks a yearly tribute of four thousand ducats. Being then left in quiet in their mountains, they devoted their attention to the breeding of cattle, and their numbers gradually increased.

The Clementinians who chiefly inhabit two large villages, consist of nine great families. A young man commonly selects a wife from among his own relations. A girl would affront her family by accepting the hand of a stranger.

This tribe is one of the handsomest of those that dwell among the mountains. Goitres and cretinism, which in other parts produce such disgusting spectacles, are here unknown, because the mountains are wholly calcareous. These people are rather tall than short, and slender, and have very regular features. Windisch, and other travellers, assure us, that the women,

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in early youth, are extremely beautiful.

The Clementinians are honest, faithful and discreet. They are fond of war, and very devout ; but being excessively jealous and revengeful, they never forgive a rival. In other respects they closely resemble the rest of the Illyrians, having the same dress and speaking the same language.

What Windisch says concerning the idiom of this country is quite erroneous. It is not true that they have no more than five characters to express all their words. There may indeed be an old Illyrian provincial dialect of this nature ; but it is otherwise with the Illyrian

language itself, into which not only Wallachian terms, but also Italian and French expressions, and corrupt words, have been introduced. They have partly relinquished the Glagolitic alphabet, still employed in various districts of Albania, and adopted in its stead the Latin letters, to which they have added other foreign characters, and particularly letters borrowed from the Arabs and Russians.

The plate at the commencement of this article represents a warrior of this nation in full dress. He wears a red tunic, open at the breast and wrapping over at the bottom, a white lappelled waistcoat with blue facings; and a red cap, having a tassel at the top of the

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same colour. The gaiters are striped obliquely. Besides the sabre, musket, and pistols, these people still use the mace.

The dress of the women is variegated, but one of the most elegant of any in these provinces. They are little inferior in stature to the men, have black hair and large eyes of extraordinary brilliancy. Whether married or single they cover the head with the *rubbb*, a kind of white veil of linen or silk, which hangs down behind, and is generally trimmed with bows of ribbons. They part the hair into two tresses which fall on either side over the shoulders. The hair is intermixed with flowers and silver span-gles. The shift descends to the ankle,

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NO. 1.

A CLEMENTINIAN WOMAN.

Published by Ackermann & Co. London 1821.

and is so narrow as to prevent them from taking long steps. In alighting, therefore, from a vehicle of any kind, they are obliged to jump down with their feet close together, otherwise they would run the risk of tearing their *chemise* from bottom to top. They have also a stomacher decorated all over with small silver coins. The jacket, of fine red stuff, is trimmed with fringe, fur, or embroidery. The sleeves, which reach no lower than the elbow, are adorned with three rows of trimming. A coloured belt encircles the waist. They wear, moreover, a party-coloured apron, and have almost always a key hanging by a copper chain at their side. When

they are going to their husbands at the military posts where they perform duty, they carry them wine in small earthenware bottles.

THE RASCIANS OR RAITZIANS.

This last of the Illyrian tribe is dispersed over ancient Mœsia or Servia, which was formerly part of eastern Servia or Dardania. It inhabits the banks of the river Rasza, whence it derives its name, and the mountains of Scardo, which form the boundary of Albania, Servia, and Bosnia.

The Rascians formerly led an independent life under the government of petty kings. They have since been dispersed in eastern Europe, especially in Turkey and the Austrian possessions. In their pursuits they nearly resemble the Jews.

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The men are robust, handsome, and possess excellent constitutions. They eat but little meat, and are distinguished by the same sobriety as all the Illyrians. They live, upon the whole, like the Armenians and Greeks, and there is scarcely any kind of bulbous root but what they make an article of food. They eat likewise salted and dried herrings and other fish. Both men and women, but especially the latter, are passionately fond of coffee, which they drink in the Turkish fashion, without sugar. In summer they consume great quantities of water-melons, gourds, and other cooling vegetables.

The Rascians differ from the Jews in their way of carrying on trade, inasmuch

as they do not merely sell small wares retail, but often deal in the wholesale way. They carry into the Turkish provinces furs, rice, fruit, stuffs, hardware, also sheep and other articles.

They cultivate the land in the districts which they occupy, but bestow less attention upon agriculture than they formerly did. Their plough is remarkable for having the point of the share reversed, that is, turned backward; it moves upon wheels, and is drawn by four oxen at least. In strong lands they yoke six or eight to it, and in this case, it requires the attendance of three men, one at the head of the team, another at the middle to keep it

in its proper course, and a third to guide the plough.

Such of the Rascians as live in the Austrian dominions cultivate the vine, and the easternmost grow different kinds of fruit. To literature and the sciences they are utter strangers, nor have they a single book in their language. Their religious books come from Russia, and it is the Russian alphabet that they employ in writing.

The Rascians pay great respect to their priests and their military governors. All of them, both men and women, are remarkably high-spirited. The latter are very lovely creatures, and the men are so jealous of them that they

keep the windows of their houses constantly shut.

Notwithstanding their poverty, their habitations are very commodious, and much neater than those of the other Illyrians. The ovens for baking are commonly in the open air, quite detached from the house, as is the custom in part of Saxony. The Rascians are very fond of bathing ; and their bathing-rooms, like the ovens, stand separate from their houses. Their furniture is plain and old-fashioned, but they spare no pains for the embellishment of their churches, and are particularly solicitous to have very lofty steeples. In some of the churches are kept human corpses

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in good preservation, to which greater honour is paid than to God himself.

The Rascians, who are dissenters from the Greek faith, never enter the churches of any other religion. If they had an independent government, they would be cruelly intolerant.

The women, in their dealings, have fixed prices for their commodities, and never ask more than they mean to take: but this is not always the case with the men.

They have very few amusements. The lower classes have scarcely any other diversion than dancing, in which they are accompanied by discordant music; while the rich are fond of

making visits of ceremony to one another.

The women pay frequent visits to the graves of their children and relatives, who are interred in inclosed cemeteries, which are decorated with taste. The dead are sometimes deposited in a vault of masonry, in which a sepulchral lamp is kept burning.

For want of bells, which would not be allowed them in the Turkish dominions, and with which they are not always provided in those of Austria, they summon their congregations to divine service by means of a wooden rattle.

Weddings are celebrated with more or less pomp, according to the circumstances of the parties, and with the same

ceremonies that are observed throughout all Dalmatia.

The moment a child comes into the world, it is thrice plunged into cold water, and the joyful intelligence is immediately communicated to all the friends of the family.

When a man dies, they dress him up in his clothes, put on his boots, and place near him his tobacco-pouch, pipe, knife, fork, and other implements which he used when alive. The disconsolate widow comes to him, and sorrowfully asks why he died, and if he wants any thing in the other world. After this parade, which is more ludicrous than expressive of genuine grief, the coffin is conveyed to the church, and then to the

burial ground. The principal Rascians embalm the dead in the best manner they can ; but the poor merely rub the corpse with oil and red wine. The week following the funeral is devoted to good cheer. If the deceased was wealthy, an ox is killed for the entertainment of his friends, and what they leave is distributed among the poor. Women are interred nearly in the same manner, but with less ostentation.

The dress of the Rascians, in Albania and Servia, bears a close resemblance to that of the Uscokes. Like them they wear a red cap, have small mustachios, and go with the neck quite bare.

The merchants of this nation are clad

in a party-coloured caftan ; but they take care to avoid green, which colour is reserved for emirs in the Ottoman empire. They have no mustachios, and tie their hair, but use neither powder nor pomatum. In Turkey they wear a large cylindrical cap, in the Armenian fashion, and in the Austrian dominions, hats without any ornament.

The dress of the women varies according to their condition. Their head-dress, like that of the Slavonians, consists merely of a white handkerchief. The unmarried females have a small red cap, which resembles that worn by the men, and which is frequently embroidered and adorned with pieces of money. Young



A RUSSIAN WOMAN.

brides add to the red cap the veil of married women, so that the upper part of the face is almost entirely concealed, as represented in the annexed engraving. The corners of the veil hang down before ; they have a red border, and are spotted with acorns of the same colour. The hair is parted into two thick tresses, which hang down on either side of the face, and to which are suspended rings and pieces of money. These tresses are fastened to the upper garment, lest they should be deranged by the motion of the body.

The married women wear black stockings ; those of the unmarried are party-coloured. The basket which the female,

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represented in the plate, carries in her hand, is remarkable for its shape, which is that of a reversed cone.

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C. B. GREEN,
LEICESTER STREET, LEICESTER SQUARE.









